

GEORGE THOMPSON, the new member of Parliament for the Tower Hamlets, for his unceasing efforts to promote the East India cotton reform, and, through that, the abolition of American Slavery.

The Mexican war, the pro-slavery position of political parties; our responsibilities in the Slavery question now being agitated, and affecting all phases of society, North and South—these and other kindred topics served as fruitful themes for the several speakers, keeping the audience in close attention, save when they felt free to manifest their loud and earnest approval of the eloquent outbursts and indignant utterings, the usual characteristics of an Anti-Slavery meeting.

The resolutions were adopted at a late hour. Three cheers for liberty were proposed and heartily given, when the large concourse separated. We trust each member resolved to follow up the good work of the day by the downfall of J. C. HATHAWAY, Pres't.

Wm. C. NEILL, Sec'y.

STATE TEMPERANCE CONVENTION.

This body met at Syracuse on Thursday. Gen. Joseph Smith, of Ulster, was chosen President. Daniel Cady, of this city, was one of the Vice-Presidents. The following gentlemen were appointed a Business Committee: Messrs. Wood of Albany, Smith of Madison, May of New York, Benedict of Oneida, Cook of Montgomery, Rich of Auburn, Teal of Onondaga, Day of Greene, and Munger of Ontario. There were three distinct sets of resolutions reported by members of the Committee. Those reported by the majority and adopted were as follows:

Resolved, That in assembling at the present time at the call of the Committee we feel it incumbent on us to say that the great principles of Temperance are the basis of the Society, are dear as ever to our hearts, and must be fully sustained, spread over the earth and handed down to future generations.

Resolved, That the continued growth and prosperity of our cause is now and ever to be secured by all arguments and appeals to all the private, social, domestic, civil, and religious interests of men, inducing them to sign the pledge, and totally to abstain from all intoxicating liquors as a drink, and secondly, a removal as far as possible, in every legal manner, from the community, of every usage and every business which tends to perpetuate intemperance.

Resolved, That the people of this State, have undoubted right, and are bound to control the traffic in any article of commerce which tends to corrupt the morals, induce poverty, and impose pecuniary burdens in the support of papers and the punishment of crime.

Resolved, That the Excise Law of 1845, an assertion of the great Democratic doctrine, that the majority should govern, though a very imperfect one, was productive of great good, and that its repeal effected by the agency of money and clamour of vendors and others interested in the sale of intoxicating drinks, was virtually an act of Legislative usurpation, and against a large majority of the people, is now producing an abundant harvest of drunkenness and vice, and their natural fruits, poverty and crime.

Resolved, That Government fails to perform its most important function, when it only punishes crime without attempting to remove so far as possible the cause of taxation; when it provides for the public support of the poor, without considering the causes of pauperism; when it seeks to educate without removing the obstacles that oppose its efforts in almost every school district in the State.

Resolved, That the Legislature of the State be requested to repeal all laws which license men to sell intoxicating drinks, and to extend protection to the people of the State from the evils of such traffic by prohibitory statutes with suitable penalties.

Resolved, That while we disclaim all action as a political party, we are constrained to come out upon the subject of those Temperance men who support for political men who have neither the disposition nor the moral courage to prohibit the traffic in intoxicating drinks.

We make the following extract from a speech of Judge Fine, the Senator from St. Lawrence county, in the Senate of this State, on the resolutions relative to the extension of Slavery. We copy it to show the position of the Young Democrats on the Slavery question. It will be observed that Judge Fine brands as a traitor the man who would seek to release the people from the constitutional support of a system cursed of Heaven, and wherever it exists, the cause of ignorance and impurity.

There were various motives ascribed to persons who deem it proper to move in this matter. Some call it abolitionism. For himself, he had very little of that feeling. Others say it arises from mere party policy and views for political ascendancy. He could not say that any such motives actuated him. He regarded the question of freedom as the true interest of his country. He identified only with the cause, and he believed that if it were not for Slavery, the country would be a better place. He believed that in this country, the death-knell of our free Government would be rung. There was nothing but a piece of sophistry in the arguments of Mr. Walker, and Mr. Buchanan, that the object was not to extend Slavery, in admitting it into new territory, it would cover a wide extent of country, in order to soften its rigors, and render the condition of the slave more comfortable and tolerable. There was no necessity for discussing a question of this kind abstractly. It had been said that two and two make four in every other science than that of politics. In alluding to this question, he would merely ask if it could be doubted that the population of free States would have been as great as it now is, had it been confined to the original New England States; or would the English Irish and Scotch people be so numerous had they been prohibited from diffusing themselves over all parts of the country? The object of admitting Slavery into new territory, was that a market might be furnished for the slaves reared in Virginia, Maryland, and Kentucky, and other slave States—the trade in home-bred slaves being their greatest source of profit. The only States where slave labor is profitable is in the South, where cotton, rice, sugar, and the like. Whatever might be the extent of his (Mr. F.) sympathy for the slave, it was still greater for the slaveholder. The great feeling which he had upon this subject arose from his sympathy with the white man, and the great interest which he felt for the future prosperity of his country.

Mr. F. proceeded briefly to state that the articles in the Constitution which created the slave population as a basis of enumeration, and therefore of representation, was the result of a compromise between the representatives of the free and slave States. He said he supposed there was a single member from the free States who regarded the slave as property, and who would not have regarded the proper basis to be one for one, instead of three to five; but in order to secure the right to pass navigation acts, surrendered this process of enumeration. He referred to a single fact in the history of the Constitutional Convention, in further illustration. It was expected that the Government of this country would be supported and conducted on the principle of direct taxation. It was not then supposed that there would be sufficient revenue derived from a tariff upon imports, and support the Government. And in fixing the basis of enumeration, a delegate from New Hampshire desired that the enumeration for that State might be reduced—submitting to a smaller representation, in order that the burden of taxation should not be so great. But now there is no necessity of direct taxation, and no need of navigation acts. The great problem has been solved, that the best encouragement of commerce is to lighten the burden which taxation imposes upon it. And he had no doubt if a Convention were now called to revise the Constitution, every delegate from the free States would be found opposing such a clause. But it was there, and he did not hesitate to say that any man who would attempt to alter any essential feature of that instrument, which had been adopted upon the principle of a compromise, might be regarded as a traitor to his country. The Constitution had become identified with the history of the country, and the remark of Mr. Webster, applied to the success of his political party, he believed might be applied with much force to the several portions of that Constitution—“Union and liberty are inseparable.” For this reason he always regretted to see resolutions brought into the Legislature, year after year, recommending alterations in the Constitution of the United States. It was too sacred an instrument to be tampered with by amendments. As remarked by the Southern Statesman, (Mr. Calhoun,) “it is superior to the wisdom of the men who framed it.”

He regarded the institution of Slavery as one bearing upon it the curse of Heaven. He was not in the habit of saying harsh things of his Southern friends, but he begged leave to allude to what they themselves say of this thing. Mr. Clay, in his great Lexington speech, said it was a great evil, and that its existence was greatly to be deplored,—it was fraught with great evil to those who were the subjects of it. The testimony of other Southern men carry out the views of Mr. Clay—and from some opinions in regard to it, Mr. F. further quoted. The only way to eradicate this evil was to confine it to its present territory. Were slaveholders prohibited from disposing of their slaves by sending them into new territories, he believed that the slave along Mason and Dixon's line, would propose and carry out a system of general emancipation. Mr. F. brought the testimony of Southern men of Congress to prove that the existence of Slavery was a blot upon the South—wherever it existed, ignorance and impiety was the consequence. He believed to be the unanimous testimony of Southern Statesmen, with the exception of Mr. Calhoun, who re-

gards it as the safest basis of free government. Mr. F. closed by some general remarks upon this subject, in which he deprecated Slavery as a blight and milder upon our country, and expressed the hope to see its final extinction at no distant day.

Communications.

Sons of Temperance.

FRIEND GAY—Have you read the letter of H. C. Wright to Jas. Haughton, of Dublin, Ireland, published in the Liberator? (a copy of which was shown to me.) My impression is, that Friend Wright is getting overzealous in our cause when he attempts to pull down something which he knows nothing about, according to his letter; and of whose “existence,” until within a few months,” he had “never heard.” He goes at it with great spirit to tear down an Order which he assumes is slaveholding, without any knowledge of it except from the statements of two letter writers. One, Allan Agnew, shows his ignorance of the Order very plainly, by his want of knowledge even of the titles of their officers. Every Son of Temperance will bear me out in the assertion, that among the names or titles of officers which he gives, two at least do not exist in the Order. It will be in vain for him to say that it is so in Delaware; this cannot be so, because the constitutions of all subordinate divisions are the same. The article of the national division's rules, relating to this subject, says, “To maintain uniformity, the national division ordains the following constitution for the government of subordinate divisions,” &c. That a division of “Sons,” in a slave State, should resolve to admit colored men into their divisions is not strange; but that there is anything in our constitutions excluding them, I most firmly deny. I profess to be an Abolitionist, and most heartily subscribe to the motto, “No union with Slaveholders,” and let me be convinced that the Order of Sons of Temperance was “formed to keep Southern man-stealers in countenance, rather than to promote the cause of Temperance,” or that such is its effect, then will I, with Henry C. Wright, denounce it, and with him hurl the thunderbolts of a virtuous indignation at the association which professes to elevate man, but, in reality, crushes him. That H. C. Wright is sincere in his opinion with regard to the Order I do not doubt, but for him to attempt, without some knowledge of the organization, to bring it into disrepute, is not like the man I had pictured to myself for H. C. Wright. From his writings I had learned to love and respect him not only as an Abolitionist, but as a Non-resistant. My friend lays great stress upon an article which he finds, which says “If any member refuse to obey the commands of the Worthy Patriarch, he shall be expelled.” This is embellished with a great display of capitals and flourishes, which make quite a show in print; but to a little thought it will not amount to much. Again he says, that the man is “merged in the organization.” This again I declare to be not so; for in a division of the Sons of Temperance each has equal liberty with the Worthy Patriarch himself, notwithstanding that great bug-bear of his “COMMANDS”; his commands amount to the same thing as the commands of the President of one of our Anti-Slavery meetings, and no more. I am no letter writer or disputant to any great extent; and I suppose H. C. Wright could multiply words on this subject ten to my one, but I ask for facts—not suppositions. I am willing the Order shall stand or fall on its own merits.

A. S. C.

Why Agitate on Slavery?

The “Northern Man with Southern Citizenship” says, in one of his letters in the Courier and Enquirer, to Hon. Mr. Marsh, “Your real divines hold their peace, not because they find nothing to say on the subject of Slavery from the Bible, but because they know that if they speak as they think on this subject, their churches, founded on Independence, will explode like bomb-shells, and they themselves will be blown, not exactly sky high, for then they would take a happy exit from this world of trouble.” And shall we, can we then be silent? Must we repress and hide our fears? Shall we raise a note of warning? Shall we lift up no voice of grief? Ours is the warning voice, the voice of alarm, which the church has come within the Church, and the ark of God is in danger? Shall the sentinel on the outposts of his country's liberties, when he sees the foe mustering, and hears the storm of war rolling from afar, shall he then fail to sound the note of warning, and summon to beware of and meet the danger? Shall “your real divines” continue to hold their peace when the Church is thus in jeopardy, because Slavery sits there enshrined, consecrated, and cherished as “a patriarchal institution of God?” When this Moloch shrine of Slavery, bedewed with parents' tears for children robbed and sold, is placed

“Within God's sanctuary itself,
And with its darkness doth affront his light?”

shall it remain there undisturbed, and “your real divines hold their peace” while it is profaning “God's holy rites and solemn feasts?” Shame answers—No! Increased religion answers—No! Outraged humanity answers—No! Let the united Church at the North with thunder peal answer—No!

When our common country is in danger, is it a time for “your real divines to hold their peace?” When the integrity of this Union is threatened, and threatened too by an enemy that has grown up to maturity and power under its fostering care, and now fiercely threatens dissolution, if we attempt lawfully to exterminate it? It is this cancer-worm of Slavery that will blast our national prosperity, gnawing away the root of this fair tree of liberty, and endangering its fall. And shall we not mind it? Shall our “real divines hold their peace?” Or shall we head the lust of the daughter of our people slightly, with gentle palliatives, and sympathy for this enailed necessary evil, because, forsooth, it is tender, refractory, and difficult to be approached? Shall we prop up the trembling tree with superficial supports, and still leave untouched at the root the cause of its languishing? Shall we not rather dig down and destroy the corroding monster, and apply the lancet and caustic to the last-festering wound?

What true sentiment is there of patriotism, of honour, or fraternal regard, between the members of our great Confederacy, or of the great American Church, to prevent the citizen-patriot and philanthropist, the minister, or the politician, from advocating the rights of the oppressed, and wiping off the blot of Slavery from the marred escutcheon of our common country, in the popular assembly, at the ballot-box, in the halls of Legislature, from the sacred pulpit, or the Senate House and Representatives' Chamber of these United States? It is no sincere philanthropy or true patriotism, but a sickly delicacy, a false regard, and a temporizing, courage-lacking spirit, that leads any private man or minister, “your real divine,” or your statesman, to pursue such a course. No, and blessed be God that the time has at length come when we can truly say so. American Slavery is not now a thing to be hushed up and to keep silence about in the pulpit or religious anniversary, in the popular harangue, on the floor of debate, or by the public press, religious and secular.

There is a spirit abroad in the land which says that chains and slavery must cease. Long enough has the soil won by freemen been tilled with the tears and sweat of the enslaved. Long enough has the domestic slave trade been remorselessly driven on, and human cattle to supply it, raised assiduously like swine, in the breeding States, often stolen and hurried off on foot in chained coffers, under the lash of the cartwhip, or transported on board the legalized, but not less felon slave-ships, to the ports of the South, there to let unrequited in the burning sun, on the rice-grounds, the cotton fields and sugar plantations. Long enough at the Southern slave-market has merchandise been made, under the hammer of the auctioneer of priceless human souls. Long enough have the ties of nature been pitilessly severed, and children

born from parents, wife from husband, sister from brother, all for a comma but yet separate doom. Long enough have polygam, concubinage, and licentiousness been tolerated in this Southern Christendom, and female chastity been unprotected against the assaults of planters, overseers and planters' sons. Long enough in the hands of unfeeling mercenary have the savage whip and paddle been scarring and scarifying the quivering bodies of our brother-men. Long enough have souls undying and precious as ours, but dwelling in houses of clay, “not colored like our own,” been shut off from knowledge and religion, through the word of God, and after lives of compelled ignorance, degradation, and consequent vice, have gone eternally to the world of spirits and on to the retributions of eternity. Long enough have Christian ministers, and church-members by their own practice, sanctioned these horrid crimes, and baptized their iniquity in a patriarchal institution of God.” Long enough have the blood-grossed slaves disgraced the name of our nation; and long enough has Congress enacted laws for the regulation of Slavery in the District of Columbia.

The outraged spirit of humanity and religion is at last awake, never more to slumber till these foul abuses of God's intelligent creatures shall be stopped, the reproach of our nation put away, and the American Church, purified from her iniquity shall shine forth in renovated beauty and moral power no longer an anomaly and stumbling block to the rest of the world. There have entered into the ears of the Lord God of Sabbath the cry of the oppressed and the prayers of his children in their behalf, and He, with his Almighty power and matchless wisdom is bringing about the speedy and we will hope, peaceful deliverance of “them that are in bonds.” “Bright o'er the hills dawns the day star of freedom,” ere long we trust to be followed by the glorious uprising of the full-orbed sun of entire emancipation, when it will be no longer politic and quite a thing of indifference whether “your real divines hold their peace” or not.

Speed it, O Father, let thy kingdom come!

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JAN. 27, 1848.

Immediate Emancipation.

NO III.

The object of West India Emancipation, we have said, was the freedom of the Slave, not the production of more Sugar, Rum, Molasses, and Cotton. The Abolitionists of Great Britain valued the black man for something else than his power to create a certain amount of Exports to be added to the wealth of his master. Fanatical as such an opinion may seem to our democratic people, we do not hesitate to declare that if the colored population of the British West India Islands were by the act of Emancipation made secure in their right to life, liberty, and the pursuit of happiness, it was of the smallest consequence, if the planters were thereby obliged to earn their own living in the sweat of their brows, and the exports which formerly made their wealth were reduced to nothing.

That Emancipation should lessen for a time the exports of the Islands, we hold to be not only perfectly natural, but necessary. Indeed we should consider it good reason for doubting whether the abolition of Slavery was complete, if it were not perfectly manifest, that the wealth of the former slaveholders was diminished. If Gen. Hamilton, of South Carolina, with his thousand slaves, or whatever may be the number in his possession, is in the annual receipt of \$20,000 income, he is appropriating to himself that which belongs to others. When their appropriate share is restored to them by Emancipation, it by no means follows, that that act is a failure because he is now in the receipt of only \$10,000. The other half has gone to its rightful owners, and we have now a thousand happy and contented people, bestowing the fruits of their own labour in such a way as conduces most to their own comfort, instead of a thousand miserable slaves swelling the wealth of Gen. Hamilton by producing a mere commodity of cotton or sugar. The great Indies a body of pecuniary becoming gradually an intelligent, moral, and educated people, creating around them the appliances and comforts of civilization, instead of a brutal, ignorant, and half-civilized slave-population, hardly cared for enough to render them efficient beasts of burden. The sum of the wealth and happiness of the whole people is increased by a juster disposition of the fruits of labour, though the wealth of a few individuals, who had grown rich upon the wretchedness of others is sensibly diminished.

But the fact that the Exports of the West Indies have decreased in quantity is relied upon as the main evidence that Emancipation in those Islands is proved a failure.—The volume of Parliamentary Papers, to which we referred last week, enables us to look this matter directly in the face, and learn precisely the weight and character of this evidence. From a Tabular return of Exports and Imports for Jamaica running back for three quarters of a century, we have made some comparisons, for the last few years, which we think, will shed some light upon the subject. The returns for the other Colonies are less full, and we do not, therefore, rely upon them as sufficient to settle conclusively whether Emancipation, in a pecuniary point of view, has been advantageous or otherwise. But the statements and deductions made, based, as they are upon figures—which, in such a case, cannot lie—will, as a whole, present an impartial view of the whole question. We begin with Jamaica.

From the table of Exports for that Island, we take, first, the average yearly amount of the chief staples exported from the year 1832 to the year 1835 inclusive, which embraces a period of four years, with the two first years of apprenticeship; and next, the average exports of the four last years, for which returns are published, since complete Emancipation, from 1842 to 1845, also inclusive. An interval of ten years, it will be observed, has elapsed between these two periods, and we are enabled thus to show the actual diminution of exports for that time:

	1832-35.	1842-45.	Difference.
Sugar, (hhds.)	86,628	44,208	42,420
Rum, (Poncheons)	32,075	15,060	17,015
Molasses, (Casls)	885	98	487
Ginger, (lbs.)	2,548,645	1,836,776	711,868
Pimento, (lbs.)	5,834,490	3,986,085	1,848,405
Coffee, (lbs.)	14,499,955	5,155,503	9,344,452

Here we have the annual decrease for these periods fairly stated; and the first fact that strikes us, is, that the greater difference is in the export of those staples, which, from their nature, must be the products of large plantations, viz: Sugar, Rum, Molasses, and Coffee, while the difference is smaller—we will show, presently, by further comparison, how trifling—in Ginger and Pimento, products which require less outlay of capital and labour, in the culture and preparation for market, and are, therefore, cultivated by those of small means, who are dependent mainly upon their own labour, or where the smaller amount of labour necessary is more easily commanded. And the comparison in Molasses, it should be observed, is not a perfectly fair one, inasmuch as there are only four other countries for that period, for this article—which so large a quantity was exported, as during the four years from 1832 to 1835. It should also be borne in mind, that the amount of Exports since Emancipation does not show so nearly the quantity produced of the several staples referred to, as the amount of Exports before Emancipation. A population of free labourers consumes a large proportion of their own labour, which, when slaves, they were deprived of, and which then went to swell the sum-total of Exports. The main, and most obvious cause, however, of this decrease, is to be found in the undeniable fact, that the labour of the agricultural class is directed, since emancipation, into other channels than the growth and manu-

facture of those products which have heretofore been the source of wealth to the planters. But this, by the bye, returns of the Stipendiary Magistrates, to which we shall refer at length, will open this branch of the subject more fully. And before a further examination of the above table, it is necessary to turn for a moment, to the Export Trade of Jamaica, of an earlier date, to show, as we think we can, a remote but important cause for this diminution of production, which has hitherto been overlooked or disregarded.

The Sugar-crop of Jamaica is returned, for the first time in 1799, as exceeding a hundred thousand hogheads. It reached its highest point in 1805, and did not fall below a hundred thousand hogheads till 1822. From that time it has gradually decreased. The largest quantity of Rum produced was in 1806. From 1793 to 1822, excepting only two or three years, the returns range from forty to sixty thousand poncheons, often above that below fifty thousand. In 1822, the quantity of Rum produced fell below thirty thousand poncheons, and has never since reached its average previous to that period. With two exceptions the largest exportation of Molasses, from 1802 to 1845, was made during two years immediately preceding apprenticeship; but excepting these two years, the manufacture of that article has declined since the year 1828. It is evident, then, that the decline in the export of these three great staples is not to be attributed solely to the abolition of Slavery, whether partial or total. To make this the more evident, we will compare the average yearly exports of two different periods of four years, during Slavery, with an interval of ten years between them, as in the former comparison; taking, first, the four years from 1817 to 1820 inclusive, when the export trade was about the average of the twenty preceding years; and next, the four years from 1887 to 1830, when the trade was on the decline.

	1817-20.	1827-30.	Difference.
Sugar, (hhds.)	121,197	96,768	24,429
Rum, (Poncheons)	47,830	36,005	11,825
Molasses, (Casls)	291	153	138

Now from our first table, it is evident that the exportation of the staple products of Jamaica has diminished since the abolition of Slavery. It is as evident, from the second, that the decline, so far as the principal products of Sugar, Rum, and Molasses, are concerned, commenced before the abolition of Slavery. With Coffee, Ginger, and Pimento, this is not the case, and for these articles, therefore, we make no comparison. The exportation of each of them for fifty years, was steadily on the increase, up to the time of the passage of the Emancipation act.—Since that time the export of Coffee has steadily declined, and we let that pass, for the present, with nothing to offset it. But let us look more narrowly at the returns for Ginger and Pimento.

The largest exportation of Ginger, during the existence of Slavery, since the year 1793, was during the ten years immediately preceding the abolition of Slavery.—The four last years of these ten, we have included in our first table. Comparing with that favourable period for this crop, the ten years since that time, namely, from 1835 to 1845, and the yearly diminution is only about one hundred and sixty thousand pounds, or 8 per cent. on the annual exportation during the last ten years of Slavery. If we make a comparison for a single year, instead of four, or ten years, the result is still more favourable. The export of this article for the year 1845, was about one hundred thousand pounds less than the preceding year, and about the same amount less than the exportation for the year 1842; but with these exceptions, was greater than any of the preceding seven years, and above the average for the last fifty years.

The largest exportation of Pimento also, since 1793, was during the ten years immediately preceding the passage of the Emancipation Act. On a comparison of the returns for that period, with those from 1835 to 1845, we find the annual diminution to be about three hundred and fifty thousand pounds, or a little less than 8 per cent. on the annual exportation during the last ten years of Slavery. But if, as in the case of Ginger, we take only the year 1845, the result is even more satisfactory than with that article. The export of Pimento for that year, was greater than any of the nine preceding years, and exceeding the year immediately preceding, and that immediately succeeding the abolition of Slavery, was the largest ever made.

A similar comparison may be made for Sugar and Rum. The export of Sugar for 1845 exceeded that of the preceding year more than 10,000 hogheads, and with the exception of that for the year 1842, was the largest for six years. The export of Rum also for 1845, was greater than it had been for the six preceding years.

We come then to these general conclusions, and we think every honest mind will acknowledge that they are just and reasonable: that the downward tendency in the Export Trade in the most important staples of Jamaica, of Sugar, Rum, and Molasses, has, it is true, been accelerated by the abolition of Slavery, but it is evident by the latest returns, that so far as the two former are concerned, is on the rise again; that the trade in Ginger and Pimento, can only be shown, by a comparison of the aggregate production of several years since Emancipation, with the most prosperous period ever known for those crops during the existence of Slavery, to have declined in an inconsiderable degree; but that a closer, and more justifying makes it evident that the trade in these articles is positively increasing; that the result, on the whole, is precisely what, from abstract reasoning we shall be led to suppose, namely, that the decline in the Export Trade is most apparent in those articles, such as Sugar, Rum, Molasses, and Coffee, which need larger capital, and a larger organized force, for cultivation, or manufacture, were most flourishing under the coerced labour of Slavery; but that the trade in Ginger and Pimento, articles which depend for their culture and preparation for market upon persons of small means, and families in humble circumstances, was but slightly depressed by the abolition of Slavery, and promises to become in future more than ever flourishing.

Of the other British Colonies in the West Indies, the returns of Exports and Imports are so imperfect that we can gain from them but little information. So far as they go, however, they are valuable, and may be briefly stated. We refer now only to Exports, as we propose to take up the Imports in another article.

In British Guiana for the half year ending 31st December, 1845, the value of Exports as compared with the six months of the previous year, diminished about £20,000.

In Montserrat the value of the Exports for the half year ending July, 1845, as compared with the corresponding six months of the previous year diminished about £600. The causes of this diminution in these two colonies are doubtless the same as those at work in Jamaica. But in Barbadoes, St. Lucia, and the Virgin Islands, we find already a sign of returning prosperity.

In West Lucia the value of the Exports for the half year ending 31st December, 1845, as compared with the corresponding six months of the previous year, increased about £2,320.

In the Virgin Islands a comparison for the same period gives an increase in the value of Exports of £4,193. And in Barbadoes, a comparison of the first six months of 1844 and 1845, gives an increased value in Exports of £176,098.

We have made out as bad a case as the facts will permit us, for those who believe, as political economists, merely, that free-labour is better than slave-labour.—Had we nothing else to offer in support of the free-labour system—in short of Liberty—we should feel justified in repudiating the doctrine of the ultra conservatives, of perpetual Slavery for the African race, or that of the ultra reformers of the Harbinger school, who wait to abolish that species of bondage, till the Earth puts on her Boreal crown, the equator and elliptic are parallel, and the black man becomes white. But we have yet to show the condition of the Import Trade of the West Indies, and have something more to offer in explanation of the facts already advanced.

BOSTON, January 19th, 1848.

DEAR SIR—Your last letter was received here this morning, addressed to Mr. Eliot, as General Secretary of the American Unitarian Association. Mr. Eliot never shall refer at length, will open this branch of the subject more fully. And before a further examination of the above table, it is necessary to turn for a moment, to the Export Trade of Jamaica, of an earlier date, to show, as we think we can, a remote but important cause for this diminution of production, which has hitherto been overlooked or disregarded.

The Sugar-crop of Jamaica is returned, for the first time in 1799, as exceeding a hundred thousand hogheads. It reached its highest point in 1805, and did not fall below a hundred thousand hogheads till 1822. From that time it has gradually decreased. The largest quantity of Rum produced was in 1806. From 1793 to 1822, excepting only two or three years, the returns range from forty to sixty thousand poncheons, often above that below fifty thousand. In 1822, the quantity of Rum produced fell below thirty thousand poncheons, and has never since reached its average previous to that period. With two exceptions the largest exportation of Molasses, from 1802 to 1845, was made during two years immediately preceding apprenticeship; but excepting these two years, the manufacture of that article has declined since the year 1828. It is evident, then, that the decline in the export of these three great staples is not to be attributed solely to the abolition of Slavery, whether partial or total. To make this the more evident, we will compare the average yearly exports of two different periods of four years, during Slavery, with an interval of ten years between them, as in the former comparison; taking, first, the four years from 1817 to 1820 inclusive, when the export trade was about the average of the twenty preceding years; and next, the four years from 1887 to 1830, when the trade was on the decline.

	1817-20.	1827-30.	Difference.
Sugar, (hhds.)	121,197	96,768	24,429
Rum, (Poncheons)	47,830	36,005	11,825
Molasses, (Casls)	291	153	138

Now from our first table, it is evident that the exportation of the staple products of Jamaica has diminished since the abolition of Slavery. It is as evident, from the second, that the decline, so far as the principal products of Sugar, Rum, and Molasses, are concerned, commenced before the abolition of Slavery. With Coffee, Ginger, and Pimento, this is not the case, and for these articles, therefore, we make no comparison. The exportation of each of them for fifty years, was steadily on the increase, up to the time of the passage of the Emancipation act.—Since that time the export of Coffee has steadily declined, and we let that pass, for the present, with nothing to offset it. But let us look more narrowly at the returns for Ginger and Pimento.

The largest exportation of Ginger, during the existence of Slavery, since the year 1793, was during the ten years immediately preceding the abolition of Slavery.—The four last years of these ten, we have included in our first table. Comparing with that favourable period for this crop, the ten years since that time, namely, from 1835 to 1845, and the yearly diminution is only about one hundred and sixty thousand pounds, or 8 per cent. on the annual exportation during the last ten years of Slavery. If we make a comparison for a single year, instead of four, or ten years, the result is still more favourable. The export of this article for the year 1845, was about one hundred thousand pounds less than the preceding year, and about the same amount less than the exportation for the year 1842; but with these exceptions, was greater than any of the preceding seven years, and above the average for the last fifty years.

The largest exportation of Pimento also, since 1793, was during the ten years immediately preceding the passage of the Emancipation Act. On a comparison of the returns for that period, with those from 1835 to 1845, we find the annual diminution to be about three hundred and fifty thousand pounds, or a little less than 8 per cent. on the annual exportation during the last ten years of Slavery. But if, as in the case of Ginger, we take only the year 1845, the result is even more satisfactory than with that article. The export of Pimento for that year, was greater than any of the nine preceding years, and exceeding the year immediately preceding, and that immediately succeeding the abolition of Slavery, was the largest ever made.

A similar comparison may be made for Sugar and Rum.

The export of Sugar for 1845 exceeded that of the preceding year more than 10,000 hogheads, and with the exception of that for the year 1842, was the largest for six years. The export of Rum also for 1845, was greater than it had been for the six preceding years.

We come then to these general conclusions, and we think every honest mind will acknowledge that they are just and reasonable: that the downward tendency in the Export Trade in the most important staples of Jamaica, of Sugar, Rum, and Molasses, has, it is true, been accelerated by the abolition of Slavery, but it is evident by the latest returns, that so far as the two former are concerned, is on the rise again; that the trade in Ginger and Pimento, can only be shown, by a comparison of the aggregate production of several years since Emancipation, with the most prosperous period ever known for those crops during the existence of Slavery, to have declined in an inconsiderable degree; but that a closer, and more justifying makes it evident that the trade in these articles is positively increasing; that the result, on the whole, is precisely what, from abstract reasoning we shall be led to suppose, namely, that the decline in the Export Trade is most apparent in those articles, such as Sugar, Rum, Molasses, and Coffee, which need larger capital, and a larger organized force, for cultivation, or manufacture, were most flourishing under the coerced labour of Slavery; but that the trade in Ginger and Pimento, articles which depend for their culture and preparation for market upon persons of small means, and families in humble circumstances, was but slightly depressed by the abolition of Slavery, and promises to become in future more than ever flourishing.

Of the other British Colonies in the West Indies, the returns of Exports and Imports are so imperfect that we can gain from them but little information. So far as they go, however, they are valuable, and may be briefly stated. We refer now only to Exports, as we propose to take up the Imports in another article.

In British Guiana for the half year ending 31st December, 1845, the value of Exports as compared with the six months of the previous year, diminished about £20,000.

In Montserrat the value of the Exports for the half year ending July, 1845, as compared with the corresponding six months of the previous year diminished about £600. The causes of this diminution in these two colonies are doubtless the same as those at work in Jamaica. But in Barbadoes, St. Lucia, and the Virgin Islands, we find already a sign of returning prosperity.

In West Lucia the value of the Exports for the half year ending 31st December, 1845, as compared with the corresponding six months of the previous year, increased about £2,320.

In the Virgin Islands a comparison for the same period gives an increase in the value of Exports of £4,193. And in Barbadoes, a comparison of the first six months of 1844 and 1845, gives an increased value in Exports of £176,098.

We have made out as bad a case as the facts will permit us, for those who believe, as political economists, merely, that free-labour is better than slave-labour.—Had we nothing else to offer in support of the free-labour system—in short of Liberty—we should feel justified in repudiating the doctrine of the ultra conservatives, of perpetual Slavery for the African race, or that of the ultra reformers of the Harbinger school

BY ELIZABETH BARRETT BROWNING.

XVIII.
He moaned and beat with his head and feet—

ENGLAND.

I do tell my story, 'tis too common a one to be

grand weapon—the millions he directed—he owed

of various personages, the Begum herself, smoking her hookah in grand state on the top of a

WILLIAM R. BLISS, Worcester, Mass.
A. H. BIGELOW, Concord, Mass.

A. H. BIGELOW, Concord, Mass.
L. G. THOMAS, West Winfield, N. Y.